763 to hear confession and pray at the bedside. To become eligible for full last rites, elderly pious persons often take vows as monks or nuns.

764 If the deceased was a priest or monk, the arms are tied across the chest in the sign of the cross. For a lay person they are tied across the middle of the body. Eyes and mouth are closed. The corpse is tied in a mat. No permanent gravestones are set in the churchyard where most members of the congregation are buried (poor non-
765 members are buried in the bush). In the case of a "great man", the grave is sometimes marked for some years, and the skull and bones later sent to a sacred monastery for storage under a cave-ledge. In a few years the place of burial is usually obliterated by the rains, unless rocks have been gradually piled on it as a memorial.

At the burial, the priest chants from the book "mäṣehafä gənzät", the funeral book which begins with
766 the "fetät", the prayer for absolution of sins. For a priest or monk, the parchment "lefafä ṣedeq" (Bandlet of Righteousness) is spread over the body. It is an early Coptic Book of the Dead, containing spells and formulae that apparently originated in Egypt, dating partly to early periods.

The confessor-priest prays for the ascension of the soul, as the body is lowered into the grave. Neighbors express condolence to the kinfolk wishing that no further tribulations hit them. This is returned with the wish "May you have a burier in your old age, who will give "täzkar" for you". The confessor inherits

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585 known, in Europe. These marriages are, by no means, permanent: Many of the Ozoros, who always rule their husbands, marry as often as they please; dissolving the marriage preceding at the dictates of convenience, or fancy. But notwithstanding the general licentiousness, there are found several faithful wives and mothers, who are content to deviate from the common example.

●766 When any of the king's children dies, it is the custom to hang the audience-chamber with tapestry and curtains, and spread carpets on the floor. The king, having entered, sits on the throne, and the *itsegerd*, a set of professed mourners [767] of the female sex, along with the nobles and household-servants, attend. One of the licaonte, a priest, reads over a list of the former kings with great solemnity, adding, after every name, "May the Lord have mercy on his soul, even to the fifth generation." The assembly reply, "Amen, ycoune, so let it be." At last he says, "Greatly may the Lord have mercy on the soul of ***, who died this day;" on which the Ozoros and their women, the mourners, the household, and the nobles, all set up a loud and general cry of lamentation, and weep for some time. If the person has died in the camp, or city, the coffin is brought before the king, but if not, he performs the ceremony without it. It is afterwards carried out with sendic and nagareet, and buried by the Betwudet, or Billetana-gueta dakakin, in the manner which shall be afterwards mentioned.

361 Koscam * is the richest church in Abyssinia; it is situated on the banks of Kahha, below a ruinous palace, or house, of the king. There are about 40 houses in the village, all belonging to the principal Kuaragna, the party of the queen. All the Kuaragna, Eshte, Eusebius, and the rest, had their troops drawn up to attack Michael when called to Gondar by Joas, at the advice of Lubo. They designed to engage him on the Angrab, but failed completely. The residing people at Koscam, after Joas's death, were in great fear of Michael, and wore a hood, or cowl, like the monks. Gondar is 2¾ miles, perhaps 3, at its greatest length, and nowhere above a mile broad. The palace is in the centre. Below the town, on the S. W. at the conflux of

* From this to the end, wholly in the words of Mr Bruce.

[ρ, 52]

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rains of Naasse and Hamlie, it never overflows at the springs, 361
nor do the fountains seem larger. He remembered the accession of Hatze Yasous to the throne, and was about 80 years old. The east side of the Nile is less barren than the west side. Aformasha is not barren.

Singular custom. The Betwudet (in Habesh), upon the 651
death of any Wiziro, is obliged to pay the expences of the 766
ceremony, called Misle, which amounts to 100 oxen, 3000 loaves of wheat bread, 20 jars hydromel, wood, &c. the whole about 60 ounces of gold. The ceremony is this: A sort of figure, resembling the defunct, is placed upon horseback, in his usual dress, and so carried in procession about the outer court of the palace, with the royal standard (sendick) carried before it, and the nagareet beating. This is called, in this country, "burying with sendick and nagareet;" for which the Betwudet has 1200 ardeb of wheat yearly out of the Attekolla.

The route of the Islam merchants, S. is by two ways, with 487
loaden asses, 8 or 9 miles per day. The way by Gojam is performed in 30 days to Sebou, and thence for other 10 to Narea. The Kibby, or Zebee, rises in Narea. Coffee, of different kinds, grows there in abundance, and the Galla feed on it. They use the lex talionis, but their internal justice is strict. They are very scrupulous of oaths: Wauke Laftan, by heaven and earth, is one of the most solemn. There are three races of Galla, the Guangoul in Angot, north-east of Begemder; Mahomet Ali, another farther west than the Guangoul, towards Amhara; and a third, Mahomet, brother of Lubo, west of Amhara. The rest are pagans; but when converted are said to be better Christians than the native Abyssinians.

Mahabar Selasse is four commodious days journey from 133
Gondar, in the line of Tchemmera and Tenkel. Near it pass the rivers Shimfa and Gandova, the last of which has several very high cataracts; it joins to the Shankala, and is about two days journey from Tchemmera. Both rivers fall into the Nile.

The river Bashilo separates Amhara from Begemder; the Mashilla, a river of Gojam, and the river Nefasse, fall into the Nile at the same place. In the country of the Galla west of Damot, across or west of the Abay, there is little